

The Temple Artisan

JANUARY, 1909

CONTENTS

PAGE

Be Merciful to God	143
The Muse of Brotherhood. <i>Edwin Mark-</i> <i>ham</i>	144
From the Mountain Top.....	145
The Measure of Truth.....	146
Scientific Corroborations of Theosophy	149
Editorial Mirror	152
Children's Department.....	155
Musical Notations..... <i>Treble Clef</i>	157
No Room at the Inn.....	158
Erratum.....	160
Temple Activities and Notices	161

Mysticism, Social Science and Ethics

PUBLISHED AT
HALCYON, CALIFORNIA

Price 10 Cents

\$1.00 Per Year

THE TEMPLE.



PRIMARILY, The Temple is a cosmic organic center, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun,—the Universal Heart,—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is “recognized” by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The Organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but “those who know” say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of “The Temple of the Mysteries” shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, “Come over and help us,” have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address The Temple, Halcyon, California.

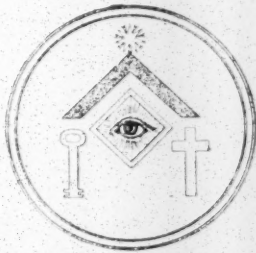
The Temple Artisan

Vol. IX.

JANUARY 1909

No 8

Behold, I give



unto thee a key.

BE MERCIFUL TO GOD

Poor, weak and feeble, blind and feeble human soul, not even fully born, yet daring and defying God in ignorance of the effects of sacrilege so heedlessly committed.

The vaults of Heaven echo with the calls of the released who gain would draw me from thee, saying, "What is this man to thee that thou shouldst sacrifice thyself for him"? Yet all the treasures of the myriad spheres which jostle mine can never yield to me what I would lose in losing thee.

Man cries to God for pity in his hour of trial, but never sees that God might even cry to man for pity in an hour when in his cowardice, his faithlessness, in ignorance man opens wide the door of Hell and leaps therein in his mad search for that he never yet has earned the peace of all fulfilment; and so compels the Christ, the first born son of God, to enter Hell again, and yet again.

The loss of hand or foot will often send a man despairing to his tomb; yet man will tear apart the heart and limbs and body of his God, by tearing faith and love and mercy from his soul. The body of his God, and not perceive his cruelty until too late to stay his hand.

Be merciful to God, thou son of man, and God will mercy find for thee, in that dark hour when all alone thou standest forth to meet the Dweller on the Threshold of the future, and battle for thy right to live again as Man.



THE TEMPLE.



PRIMARILY. The Temple is a cosmic organic center, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun,—the Universal Heart,—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is "recognized" by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The Organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out; but "those who know" say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of "The Temple of the Mysteries" shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, "Come over and help us," have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address The Temple, Halcyon, California.

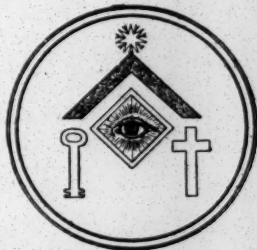
The Temple Artisan

Vol. IX.

JANUARY 1909

No 8

Behold, I give



unto thee a key.

BE MERCIFUL TO GOD

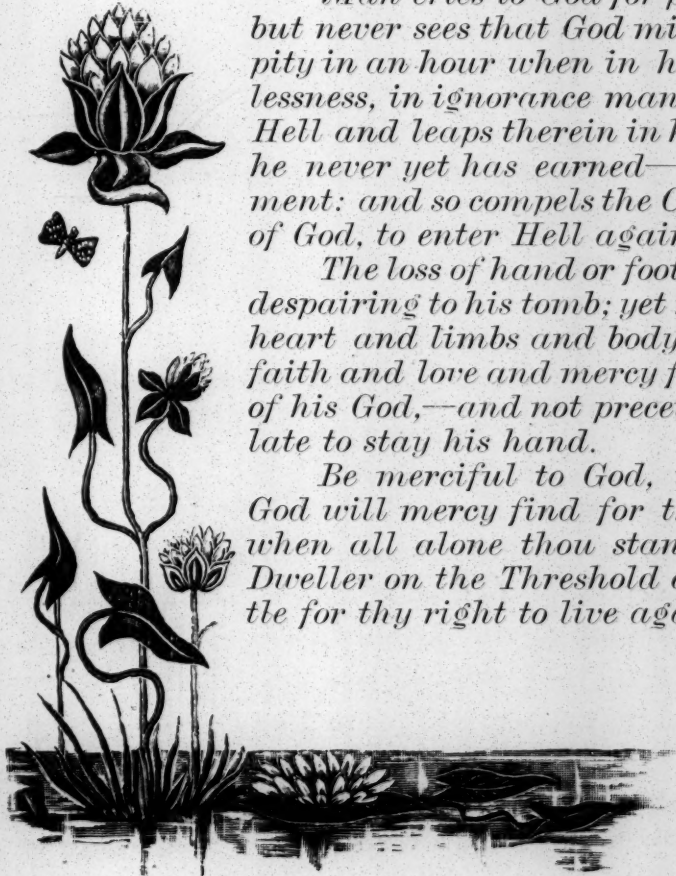
Poor, weak and fickle, blind and feeble human soul, not even fully born, yet daring and defying God in ignorance of the effects of sacrilege so heedlessly committed.

The vaults of Heaven echo with the calls of the released who fain would draw me from thee, saying, "What is this man to thee that thou shouldst sacrifice thyself for him"? Yet all the treasures of the myriad spheres which jostle mine can never yield to me what I would lose in losing thee.

Man cries to God for pity in his hour of trial, but never sees that God might even cry to man for pity in an hour when in his cowardice, his faithlessness, in ignorance man opens wide the door of Hell and leaps therein in his mad search for that he never yet has earned—the peace of all fulfilment: and so compels the Christ, the first born son of God, to enter Hell again, and yet again.

The loss of hand or foot will often send a man despairing to his tomb; yet man will tear apart the heart and limbs and body of his God, by tearing faith and love and mercy from his soul,—the body of his God,—and not perceive his cruelty until too late to stay his hand.

Be merciful to God, thou son of man, and God will mercy find for thee, in that dark hour when all alone thou standest forth to meet the Dweller on the Threshold of the future, and battle for thy right to live again as Man.



THE MUSE OF BROTHERHOOD.

FROM "LINCOLN AND OTHER POEMS," BY EDWIN MARKHAM.

I am in the Expectancy that runs:
 My feet are in the Future, whirled afar
 On wings of light. If I have any sons,
 Let them arise and follow to my star.

*Some momentary touches of my fire
 Have warmed the barren ages with a beam;
 There is no peak beyond my swift desire,
 There is no beauty deeper than my dream.*

I MAKE AN END OF LIFE'S STUPENDOUS JEST—
 THE MERRY WASTE OF FORTUNES BY THE FEW,
 WHILE THE THIN FACES OF THE POOR ARE PRESSED
 AGAINST THE PANES—A HUNGRY WHIRLWIND CREW.

I come to lift the soul-destroying weight,
 To heal the hurt, to end the foolish loss,
 To take the toiler from his brutal fate—
 The toiler hanging on the Labor Cross.

*I bring to Earth the feel of home again,
 That men may nestle on her warm, still breast,
 I bring to wronged, humiliated men
 The sacred right to labor and to rest.*

I bring to men the fine ideal stuff
 The young gods took to build the spheres of old:
 The fire I send on men is great enough
 To burn the iron kingdoms into gold.

I hold the way until the bright heavens bend—
 Until the New Republic shall arise,
 And quick young deities again descend,
 Bringing the gifts of God with joyous cries.

I lead the Graces and the Winged Powers:
 The world the Anarchs build I will destroy,
 For I will storm upon its demon towers,
 With wind of laughter and with rain of joy.

And at the first break of my Social Song
 A hush will fall upon the foolish strife,
 As though a joyous god, serene and strong,
 Shined suddenly before the steps of life.

COLD HEARTS THAT FALTER ARE MY ONLY BAR:
 Heroes that seek my ever-fading goal
 Must take their reckoning from the central star,
 And follow the equator: I AM SOUL.

My love is higher than heavens where Taurus wheels,
 My love is deeper than the pillared skies:
 High as that peak in Heaven where Milton kneels,
 Deep as that grave in Hell where Cæsar lies.

Still hope for man: my star is on the way!
 Great Hugo saw it from his prison isle;
 It lit the mighty dream of Lamennais;
 It led the ocean thunders of Carlyle.

Wise Greeley saw the star of my desire,
 Wise Lincoln knelt before my hidden flame:
 It was from me they drew their sacred fire—
 I AM RELIGION BY HER DEEPER NAME.

FROM THE MOUNTAIN TOP.

Have the ruling powers of the Cosmos forced thee into the path of the storm, stripped thee of courage and strength and left thee whirling like a top in the midst of the wreckage of life? With the passing of the storm gather up the fragments of strength and courage, and *stand up*; keep thy feet on the ground.

If thou hast stumbled into the quagmire ruled by the three demons, Doubt, Despair, Distrust—that mirey waste dividing Bondage from Liberty—that fathomless gulf into which each soul stumbles when it lets go of the false and reaches out toward the Real. Again I say, Stand up. Trouble not thyself about thy rent and mirey garments, or that thou seest no hand in sight to drag thee from the mire. Get upon thy feet and stand! then thou shalt see the hand.

Have mutual, fair-weather friends nosed a trail and set out to

chase thy beloved one to cover? Wilt thou join their pack of yelping curs and help to hound him to his death? At the least, thou may'st deaden the trail, if thou canst not stand by his side and thus prove thine own self.

If so be, thou hast power to separate the evil from the evil doer, and help to bear the burden of the Christ who lives and suffers in a stricken soul, then thou may'st hold at bay the enemy of man until its strength is broken, the stricken soul is freed, and find that thou art thrice a conqueror. Meet then to take and wear the golden key art thou, for thou hast learned the way to stand upright and open wide the door to greater deeds.

Thinkest thou thy Master will by his diviner power, reach forth to pull thee from the mire or from the power of all the hungry pack and set thee down at His right hand by force of arms, to rule o'er those who have come up through all the hells unscathed by fire of Sin? Art thou then such an imbecile as to believe that thine own unbelief, thy fierce repudiation of former faith in Him thou once didst own as Master, will obliterate that Master from the screen of all thy lives? If so it be, then thou art blind indeed; lost, and helpless, or thou hast bound thine eyes and thrown away thy crutch; lame and halt, thou now art caught in the morass with only a poor sodden stick of egotistic pride to lean upon; a stick that will surely snap in twain at the first effort to bear thy weight thereon.

Stand up, stretch out thine hand toward the farther side of the gulf of thy present delusion, child of the Sun; even if thou canst not yet see that other hand awaiting thine. Bear down on the earth with thine own feet; raise thy head and stand upright.

THE MEASURE OF TRUTH.

TEMPLE TEACHINGS. OPEN SERIES, No. LXXIX.

The never ceasing craving of the heart of man, first aroused by the awakening soul, for some outer manifestation in human form that can satisfy that craving, has made man the prey of designing fellow creatures through long ages.

There is more excuse for the failure of the humanity of preceding ages to recognize the truth than there is for the humanity of the present age, and therefore more cause for regretting the ease with which unprincipled men and women can now deceive others as to their true nature and possibilities and the character of their

teaching regarding the constitution of man and his environment.

Scientific research, as well as the revival of long buried philosophical truths have brought to light the nature of the matter from which physical man draws his life sustenance. That matter is now easily proven to be evanescent, changeable and unreliable. All that is real and unchangeable is the spark of divinity in man, and so long as man is bound by the *conditions* of matter, so long he will remain to a greater or less degree the slave of those conditions; yet he reaches continually for the perfect within the imperfect, and when disappointed in one direction persists in flying immediately to some other; repudiating the fundamentals to be found in the first before they have been assimilated, in his mad effort to gain immediate satisfaction; and this can never be gained in any division of life study until he has thoroughly learned his first lesson. It would save him long years of futile effort and save others upon whom he brings great suffering, if upon learning something of the nature and constitution of Matter, he could realize that the *cause* of the imperfection he finds in some other person he has set upon a pedestal for his copying and then incontinently dragged down, did not lie in the real man or woman but in the very substance of the vehicle used by that reality within the physical body in which the soul (the real man or woman) was bound as securely as was his own soul in his body; and that so long as the matter of the physical plane remains at its present vibratory rate of action, just so long a perfect man or woman cannot manifest in that matter. It is not only the individual body that must change periodically, as vibration increases or lowers, but all the matter upon which all bodies in the same sphere subsists, before the real self be rid of all imperfections. This being true, what cause is there for condemnation of, or dissatisfaction with our comrade or friend for the reason that he does not fulfil our expectations or gratify a longing which could only be gratified in substance-matter of a higher vibration?

What satisfactory reason can he give for believing that some perfect being belonging to, and formed from the substance of another, a higher state or plane of life than that in which he himself is involved, could by any possibility live indefinitely in a lower form of matter? Does not all nature teach the contrary? But there is one way and one only by which the higher and lower planes and states of life may be related, namely, by the re-forming of the bridge torn away when spirit and matter were separated. Man himself must build that bridge, and must build it of the substance of his own

physical body and lower mentality, and that body—the aforesaid bridge, even if rightly built, could not stay in position until its *weight*—its pressure—was reduced to the lowest possible degree, otherwise it would break through and fall into the abyss below. In other words, he must build it well and strong by untiring effort, and with the tools of self sacrifice and aspiration, and must reduce the weight of each constituent molecule by conquering selfishness and lower desire while the bridge is in process of building.

When the bridge is built, then, some appointed day, may he cross to the middle of it where he will find awaiting him the one he has longed for and previously sought in vain among his own kind. He may never meet that one again in a single life-time, but it will not be necessary, for he will have seen and been satisfied and will be content to return to the side of the Cosmic stream he had left, comfort his brethren, and teach them to build their own bridges. This does not mean that he shall be released from the governing laws of matter, for that will never be, so long as he remains in its dominions; it does not mean that he is perfected. It means he has learned *the way* to release; he has taught himself how to tread "the path," and has opened his ears to the tones of a voice he may thereafter hear and recognize—the voice of his beloved, at all times and in all places. He will never more condemn a human being because he cannot filch from it what he has not earned, nor will he make of himself an object of envy, or a hindrance to his brethren, by permitting them to feel that having reached a higher level than that they stand upon he no longer feels his kinship with, or dependence upon their good offices.

We are often nonplussed at the exercise of some unexpected characteristic, or some act committed by some person we have raised to a great height in our imagination. The latter commits some act or shows forth some trait of character which to us would have previously appeared utterly foreign to his real nature. We are frequently at a loss to understand how it is we can look upon some horrible sight with equanimity, or bear some heavy pain, slight twinges of which had formerly almost driven us to desperation. We wonder how a naturally tender hearted man can be lashed into such a state of fury on a battlefield that he is maddened with lust for killing and strikes down without a qualm of conscience every soldier of the opposing side that he can reach; and also how it is that we can witness famine, pestilence and all forms of human misery at certain times without feeling one impulse of sympathy.

There is a point in the Cosmic mentality beyond which the Ego cannot go without creating an entire change in the position of the molecules of some brain centre of the body it is using—the point where extremes meet; and where in the individual mind horror and pain become pleasure or indifference, and vice versa.

This change is due to the action of a merciful law, for the brain of man is so constituted that it cannot bear the vibration of any one phase of the sense of feeling beyond a certain degree. When that degree is reached the action is reversed as it were, and the opposite pole to the one in operation responds to the demand which has been previously made. If it were not so, every molecule of the brain centre involved would burst its boundary lines and disappear from mortal ken, for the same dynamic energy that was active in the sense of feeling is just as active in every cell of the protoplasmic matter of the physical plane from which the brain centre was formed: the energy of Fohat, the energy back of every explosive force in manifestation. It is some phase of the action of the above-mentioned law that has produced the surprising effects above noted, and when it is understood that the physical man and lower mentality are not conscious of any act that could produce such sudden changes in his nature, it becomes evident that the physical man is neither accountable for the changes, nor should he be judged and condemned by others who are subject to the same changes.



SCIENTIFIC CORROBORATIONS OF THEOSOPHY.

The above is the title of a book by Dr. A. Marques that should be of great interest to all students of the Wisdom Religion. The title implies the scope of the book, and a mass of scientific evidence indicating painstaking research on the part of the author is presented in clear and concise language. Space only permits a few extracts to be given here. In the chapter on Electricity we find:

“But what is the nature, the impelling cause of these vibrations, a cause capable of forcing inert matter into incomprehensible rates of motion? To use a trivial illustration, when we force “electricity” into manifestation, and turn its tremendous powers to our purposes, we are only using the outer garments of some Divine Life, even as the parasites living on our body burrow into its tissues, while remaining beautifully unconscious of the Soul, which inhabits and uses that body as its outer sheath. Therefore the scientists of the

physical body and lower mentality, and that body—the aforesaid bridge, even if rightly built, could not stay in position until its *weight*—its pressure—was reduced to the lowest possible degree, otherwise it would break through and fall into the abyss below. In other words, he must build it well and strong by untiring effort, and with the tools of self sacrifice and aspiration, and must reduce the weight of each constituent molecule by conquering selfishness and lower desire while the bridge is in process of building.

When the bridge is built, then, some appointed day, may he cross to the middle of it where he will find awaiting him the one he has longed for and previously sought in vain among his own kind. He may never meet that one again in a single life-time, but it will not be necessary, for he will have seen and been satisfied and will be content to return to the side of the Cosmic stream he had left, comfort his brethren, and teach them to build their own bridges. This does not mean that he shall be released from the governing laws of matter, for that will never be, so long as he remains in its dominions; it does not mean that he is perfected. It means he has learned *the way* to release; he has taught himself how to tread "the path," and has opened his ears to the tones of a voice he may thereafter hear and recognize—the voice of his beloved, at all times and in all places. He will never more condemn a human being because he cannot filch from it what he has not earned, nor will he make of himself an object of envy, or a hindrance to his brethren, by permitting them to feel that having reached a higher level than that they stand upon he no longer feels his kinship with, or dependence upon their good offices.

We are often nonplussed at the exercise of some unexpected characteristic, or some act committed by some person we have raised to a great height in our imagination. The latter commits some act or shows forth some trait of character which to us would have previously appeared utterly foreign to his real nature. We are frequently at a loss to understand how it is we can look upon some horrible sight with equanimity, or bear some heavy pain, slight twinges of which had formerly almost driven us to desperation. We wonder how a naturally tender hearted man can be lashed into such a state of fury on a battlefield that he is maddened with lust for killing and strikes down without a qualm of conscience every soldier of the opposing side that he can reach; and also how it is that we can witness famine, pestilence and all forms of human misery at certain times without feeling one impulse of sympathy.

There is a point in the Cosmic mentality beyond which the Ego cannot go without creating an entire change in the position of the molecules of some brain centre of the body it is using—the point where extremes meet; and where in the individual mind horror and pain become pleasure or indifference, and vice versa.

This change is due to the action of a merciful law, for the brain of man is so constituted that it cannot bear the vibration of any one phase of the sense of feeling beyond a certain degree. When that degree is reached the action is reversed as it were, and the opposite pole to the one in operation responds to the demand which has been previously made. If it were not so, every molecule of the brain centre involved would burst its boundary lines and disappear from mortal ken, for the same dynamic energy that was active in the sense of feeling is just as active in every cell of the protoplasmic matter of the physical plane from which the brain centre was formed: the energy of Fohat, the energy back of every explosive force in manifestation. It is some phase of the action of the above-mentioned law that has produced the surprising effects above noted, and when it is understood that the physical man and lower mentality are not conscious of any act that could produce such sudden changes in his nature, it becomes evident that the physical man is neither accountable for the changes, nor should he be judged and condemned by others who are subject to the same changes.



SCIENTIFIC CORROBORATIONS OF THEOSOPHY.

The above is the title of a book by Dr. A. Marques that should be of great interest to all students of the Wisdom Religion. The title implies the scope of the book, and a mass of scientific evidence indicating painstaking research on the part of the author is presented in clear and concise language. Space only permits a few extracts to be given here. In the chapter on Electricity we find:

"But what is the nature, the impelling cause of these vibrations, a cause capable of forcing inert matter into incomprehensible rates of motion? To use a trivial illustration, when we force "electricity" into manifestation, and turn its tremendous powers to our purposes, we are only using the outer garments of some Divine Life, even as the parasites living on our body burrow into its tissues, while remaining beautifully unconscious of the Soul, which inhabits and uses that body as its outer sheath. Therefore the scientists of the

twentieth century if they wish to realize all the possibilities of electrical science (which, marvellous as it is, is yet in its infancy) would do well to ponder over the occult nature of what they are working on, and try to gather in the full meaning of the hints given out in the Secret Doctrine."

Again in the chapter on Chemistry:

"The distinguished metallurgist, Prof. Roberts-Austen, also fully endorses the idea that there is really but one element, the Protyle of Crookes, and that the so-called elements have been derived (like humanity itself according to theosophical ideas) from 'simpler forms' and 'gradual aggregations of the atoms of that 'primeval element' while, as far back as 1881, Clarke had foreseen that 'the evolution of planets from nebulae is accompanied by the evolution of the elements themselves,' an echo from the Secret Doctrine, which teaches the

'progressive development of everything, worlds as well as atoms' and the metals themselves produced 'by the condensation of hydrogen or some other primitive matter, or some ancestral cousin to helium perhaps.'"

But H. P. B. went much further still than anything yet fathered by science. Thus, at a time when the first principle of the New Chemistry were being cautiously formulated by Sir William Crookes—whom she warmly endorsed—and long before the astounding discovery of "radio-activity," she declares that:

"Surely then, the elements now known to us—their number whatever it may, as they are understood and defined at present (1881) are not, nor can they be, the primordial elements; these are formed from "the curds of cold radiant Mother" and the "fire-seed of the hot Father," i. e. those elements had their genesis in the depths of the primordial fire-mist, the masses of incandescent vapour of the irresolvable nebulae; (i. e. before the formation of the sun and planets.)

"The elements now known have arrived at their present state of permanency in this 4th round and 5th race. They have a short period of rest before they are propelled once more on their upward spiritual evolution, when the living fire of Orcus will dissociate the most irresolvable and scatter them again into the primordial One. We have shown our theories with regard to the evolution of Atoms
* * * their last formation into compound chemical molecules, being produced within our terrestrial workshops in the Earth's atmosphere, and not elsewhere.'

The chapter on Physiology begins:

"Coming to the next 'magician of the future,' H. P. B. stated that 'as regards the purely animal and material portion of man, science is on its way to discoveries that will go far towards corroborating the theory or rather the occult doctrine that our bodies, as well as those of animals, plants and stones are themselves altogether built up of bacteria of a hundred various kinds.

These bacteria with the exception of the larger species, no microscope can detect * * * The physical and chemical constituents of all being found to be identical, Chemical Science may well say that there is no difference between the matter which composes the ox and that which forms the man. But the occult doctrine is far more explicit. It says: Not only the chemical compounds are the same, but the same infinitesimal invisible lives compose the atoms of the bodies of the mountain and daisy, of man and the ant, of the elephant and of the tree which shelters it from the Sun. Each particle—whether you call it organic or inorganic—is a Life.

Now Physiology, within the last quarter of a century, has reluctantly come to admit the identity in ultimate chemical composition, the identity in motion, vibration, or life, and even in response to stimuli between the so-called organic and inorganic world; or, as H. P. B. said: "rock and man."

And each subsequent discovery of physiology truly brings this science ever near to occultism. It is even ready to concede that every cell (so called) of our bodies has a life, an independent consciousness of its own; and that certain cells assume the character of separate living entities with well-defined missions, these entities, or corpuscles, microbes or bacteria, being by science called leucocytes, lymphocytes, phagocytes, or other names, and by occultism, according to H. P. B., "fiery lives, builders and devourers."

And so on intensely interestingly through the various chapters on Astronomy, Physics, Geology, Archæology, Philology, and Anthropology. The book comprises 152 pages, cloth bound, price 75 cents, postpaid. May be ordered through the Halcyon Book Department.

The Temple Artisan

Published by The Temple on first of each month.

Annual Subscription, \$1.00.

Single Copies, 10 Cents

Entered as second-class matter July 1st, 1908, at Post-office, Halcyon, Calif.

Address all communications to THE TEMPLE ARTISAN, Halcyon, Calif.

EDITORIAL MIRROR.

High Position is high service. High service is to give your heart with all that service you are able to give, whether it be little or much. And the higher the service you are able to give, the higher is your position. Body, soul and spirit—all may be given. Love, Wisdom, Protection and Obedience, all are required to make good service.

C. DENNIS.

At this season of the yearly cycle the combined thought forces of humanity are directed to one Cosmic centre—the Christ—whether the outer expression of that centre be the Sun or some blest Avatar of the human race such as was Jesus of Nazareth. Those forces are sent forth by the deific builders of Love, Joy, Gratitude and Sacrifice; though they may have been held, as it were, in suspension in the individual aura of each human soul during other seasons of the year. As energy, the said combination may be precipitated at the strong interior demand of the soul, and used to build up exterior vehicles for work and methods of procedure, to much better purpose and with greater effect than at any other season of the year. Therefore this Christmas season gives to the true Christian, the pure hearted man or woman, an opportunity to work with the Cosmic builders for the upbuilding of a grand humanitarian movement—The Temple of the People. What are we Temple builders going to do with our opportunity this coming year?

It should be remembered that members of one year's standing are eligible to application for the Order of the 36.

The importance of membership in this Order cannot be over-estimated, and every true Temple child should feel the indrawing force of the Lodge in respect to the great privilege offered.

In the stress of wordly conditions we are apt to forget or neglect such duties and privileges, and so go all our days so much the loser; so much the more hungry and thirsty for the want of the spiritual nourishment we might have had, and the power we might have

won. The need was never so great, and the corresponding opportunity was never so widely and openly offered, as now.

You who look forward to more perfect understanding of the truth; you who long for closer contact with the Lodge and with your Comrades on the Path, think well before you reject the call, and think far more deeply, even, of your obligations to fulfil unquestioningly the directions given you, when once you have been accepted, for no excuse will avail you, as no impossible duty is required of you.



The letters of understanding and appreciation of difficulties under which the officers of such an organization as THE TEMPLE OF THE PEOPLE must labor, which have reached headquarters since the sending out of the last private papers, are a source of much encouragement and help, and we wish to express our gratitude to those who have so intelligently and freely written us on the subject.

Only those similarly situated can perfectly appreciate the disappointment and pain at the necessity for action, or the courage it takes to even appear to take arbitrary action, in the case of a fellow student who has intentionally or otherwise broken the link which binds all Templars together. If this were fully understood by all our comrades there surely never would arise a suspicion of favoritism or of unjust action on our part, for the average human being does not voluntarily do those things which are extremely painful to him or her personally.

F. A. L.

W. H. D.



The following paragraphs are taken from statements made privately by the Master some years ago, and may be of interest now, when the subject touched upon in each one is attracting so much attention among all peoples:



"Do not permit the lapse of any short period of time between the present and the day of full awakening; or the temporary cessation of a hostile attitude by one nation toward another, to blind you to the ultimate cause of disagreements, neither be deceived by any apparently safe combination or alliance between the several nations comprised of antagonistic races; for at the very best such alliances would only hinder the final struggle for a short time. There is a power

stronger than death at the very centre of their being, which irrevocably unites the people of any one race, and this power will manifest when it comes to the final safety or the possible annihilation of that race; no matter what has previously prompted the treachery or recreancy of its individual members or divisions, and no matter what the results of the same. The law of self-protection, the most powerful law in the government of human life, will draw to a common centre, a common cause, every division of such a race when its life AS A RACE is at stake.

"The greatest mistake ever made by a race or nation is the mistake of underestimating the power and strength of an enemy; and while the material and mental power of Nations may be nearly equal, and the spiritual directors—the group souls—may be of equal importance and strength, the white race should beware how it underestimates the psychic power and strength of the yellow and black races. It is in that psychic power that the white race is most deficient, and from the psychic realms that its chief danger comes. The white races are only just awaking to knowledge of the existence and power of the psychic realms and their inhabitants, while the yellow and black races have been consciously more or less under their dominion and protection, as well as under their opposition, for ages of time, and that great division of universal life will be a determining factor in the final victory or defeat of either race.

"Unwise is that nation that fails to perceive the arms and accoutrements of its enemy as well as its numbers."



"When man learns to conserve and disperse the forces of sound as Nature conserves and disperses the same, as is done in the integration and disintegration of all explosives, then will he invent the long-sought for flying machine that will carry him and also his vehicle of power without overloading his vehicle and thus increasing the dangers of aerial navigation.

"There lies concealed in every molecule of explosive material such as gunpowder, nitroglycerine, dynamite, and other explosives of still greater power, whether the product of man's labor or of nature alone, sufficient force to move a planet from its place in space.

"The principle of repeated explosions now in use in the gasoline engine, with any of the high explosives mentioned, as the motive energy, will furnish the satisfactory solution of the flying problem when the right man comes on the scene of action."

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 58

THE NEW YEAR OF THREE ROSE TREES.

It was New Year's eve, and the chill of a heavy fog was pervading the house; three little maids, just from supper, were calling for "fire and our fireside story."

A fourth child, older in years but nevertheless as much a child as the others, agreed to help, so the first thing to do was to build a fire in the fireplace. Out they all trooped to the ever-ready wood pile and in they came again, hopping and skipping in fun with various bundles of sticks.

Presently a jolly fire was sending its cheerful glow about the room and the children took their usual cosy places on the floor before the fairy fire, for fairy it surely must be, if one is to judge by the wonder tales unfolded before its cheery light.

Our children like to "take turns" in this story telling, but they had not yet decided on this evening who should begin. The spirit of mischief was rampant this night, and while some stories were being told had been very busy, when suddenly in came several little imps of a more dangerous kind who proceeded to make things interesting.

A little elbow resting comfortably on a little knee is suddenly pushed from its place, then up comes a dangerous little foot, rather too close to a little face; then something that reminds one of dogs, fighting. Oh! can these be our Builders?

The oldest child realizing something must be done quickly had an inspiration. "Oh, children, I know a fine story. Listen!" at once all was attention. Positions were wisely changed and the story teller became the center of interest. "Now I am the listening Fire-Fairy who gathers and records all fireside stories that I may whisper them to lonely little ones, and this is the story I heard this evening:"

Once there was a man and he had a garden. On New Year's day while traveling he was given three little sticks, carefully wrapped in paper, and he was told that with proper care in planting and watering and weeding, they would grow into beautiful rose bushes. He took them home and carefully planted them side by side in his garden.

Now these "sticks" differed in size and in kind, for the fairies

dwelling in them were of different natures and I am sorry to say not always altogether lovely. Besides this the man did not come daily to care for them. Every little while one would bend toward another and poke and scratch until the bark hung in shreds so that a dreadful sight greeted the man when he returned to see how his rose trees were faring. Instead of gently and happily growing in sunshine and rain, they had wasted time in quarreling, so the poor man had left only three poor torn sticks instead of the healthy rose-bearing bushes he had hoped to find. What should he do, he wondered, to make these "sticks" grow into beautiful bushes and find a glad New Year for themselves. Sadly he returned home wondering what to do. Presently a soft tap at the door roused him from his thought, and a little child came to his side, and lovingly laying her head on his arm, said: "What troubles my dear good friend?" The man taking the child upon his knee told her of his poor rose-bushes. "Oh," said the child, "if you had only cared for them enough and helped them to love the sunshine and rain and so forget their quarrels, they would be all you could wish now. Let me try for awhile and see what I can do for them."

Each day this little girl went to the garden. She watered the rose-slips, carefully kept all weeds away and what was best of all, she would talk lovingly to each one, whispering loving encouragement to the dear rose-fairies she *knew* dwelt within those poor little slips.

One day the man returned and what do you think he found? Three beautiful rose trees each with its new dress of green leaves, and best of all some tiny baby buds nearly ready to poke their heads from their cosy coats.

Can you fancy how delighted the man was? At last he had learned that before he could make the New Year's growth for even a rose bush, he must first find the New Year Child of Love in his own heart, and in giving that *love* he would give *life* to others.

All the while this story was being told the children kept as still as mice. After a minute one child exclaimed, "Why those sticks are like ourselves!" And so the lesson for the New Year was learned.

A. A. A. PARSONS.

MUSICAL NOTATIONS.

Fidelity to the Music of the Spheres and the Harmonies of Nature is the first tone sounded by the true student-disciple of music.

The Music of the Spheres and the Harmonies of Nature are dependent upon the Rhythm of Breath.

Rhythm of Breath is the numerical relation existing between the interaction of the interior and exterior forces of Life.

This interaction begets a to and fro motion, an ebb and flow, contraction and expansion, silence and expression, non-manifestation and manifestation, all springing from a common source.

“The Great Solitude of Infinity,
Where truth doth melt and purify from self a *Tone*,
The Soul and source of music which makes known
Eternal Harmony.”

A true Musical Scale is founded upon the Scale of Life—the relation of the seven Tatwic forces one with another, each Tatwa being the Creative Principle of a distinct Nature Tone, Quality and Feeling.

Such a scale will possess the flexibility and interchangeability that permeates all manifestation of the finer forces of life.

One tone may include an entire scale, and the seven toned scale sounded simultaneously should produce, not discord, but profound harmonies.

The Keynote of a scale will determine the succession of true intervals for *that* scale, according to the position of the force represented in that tone in its relation to the Tatwic forces as a whole, the same as the evolutionary progress of a soul determines itself by the keynote which it sounds.

Combinations of tones and relations of Keys will determine themselves through the same law producing vital chords and mellowed modulations.

A knowledge of the nature and power of these forces, and ability to recognize and discriminate between them when operating in tonal expression, is an essential requisite for an understanding and appreciation of the truth of Music. The Soul of Music having its Source in the Infinite Solitudes, the inmost delicacy of sound can never be brought to the outer planes of hearing. The soul alone can wake the sensitive harp, and list to the quivering strains through the purifying and lifting of the outer sense to the heights of Articulated Silence.

All outer musical expression can at best be but an approximate rendering of the Ethereal Harmonies.

We wait for the sensitized instrument that by more flexible adjustments will give a truer response to the ever changing life rhythms.

The Voice itself can utter naught but the shallows of self until it opens itself to the crystal waters that flow from the Throne of Life.

"The Spirit and the Bride say come. Let him that heareth come and take the Water of Life freely."



NO ROOM AT THE INN.

"The world's attitude toward the birth of every great truth is focused in a single phrase in the simple story of the first Christmas, the greatest birthday since Time began. Mary laid the Infant Christ in a manger—"because there was no room for them at the inn." For worldly success, fame, social prestige, laurel-crowded triumph, the inn is illuminated; welcoming music fills the air and the inn doors are flung wide open. But struggle toward sublime attainment, heroic effort to better the world, simple consecration of soul

to a noble ideal means—the manger and a lonely pathway lit only by the torch of truth held high in the hand of purpose.

Right must ever fight its way against the world. Truth must walk alone in its Gethesemane. Justice must bravely face its Calvary, if it would live in triumph after all efforts to slay it. Love must ever, in the end, burst forth in its splendor like the sun from the dark clouds of hate and discord that seek to obscure it. These great truths must be born in the manger of poverty or sorrow, or trial, or suffering, finding no room at the inn until at last, by entering it in triumph, they honor the inn that never honored them in their hours of need, of struggle, and of darkness. It is written in the book of human nature; it is the chorus of the song of every great human effort; it epitomizes the life of Christ.

As a babe there was no room for Him at the inn; as a boy, threatened by Herod, there was no room for Him in Israel; as a man, condemned by Pilate, there was no room for Him in all the world. His life seemed a failure, yet today the world has countless thousands of churches, spiritual inns, built in His memory."



"If the greatest souls in the world have had to pass through the valley of the shadow, why should we, whose best work may be poor and petty in comparison, grumble and chafe? We may see the inn welcome the successful without auditing the accounts of ways and means by which that success was won, pass in the hypocrite without realizing that his passport is forged, accept the swaggering and assertive at their own estimate, nearsightedly mistake the brass of pretense for the gold of true worth, give a fine suite of corner rooms to a fad and have no room at all for a philosophy. The world makes many mistakes. Time corrects many mistakes. Time is the eternal ally of truth.

"There comes a time in every individual life when earnest, honest effort disheartened, distressed, dismayed, says: 'What is the use of it all? Why should I suffer poverty, sorrow, loneliness and failure, when I seek to be fair, good, kind, sympathetic, helpful and just? Why should I not have the good things I am looking for?'

"They are big questions; they are the very sobs of the soul. But if we know we are right we should not care for the crowd at the inn. It must be that there is something higher in life than the welcome at the inn, the approval of the world. There is the con-

sciousness of work well done, of steadfast loyalty to an ideal, of faithfulness in little things, of lives made better, sweeter, truer for our living, of a lovelight in eyes looking into ours that may be part of the glorious flowering of our days greater far to our highest self than any mere welcome at the inn."—*The Circle*.

ERRATUM.

A typographical mix-up last month under the article entitled "The Open Gate," requires a correction this month. The following sufficiently explains:

The picture presented with this article is that of Ernvil Froom who has been thoroughly cured of a tubercular affliction at the Open Gate, but who is still an inmate there—being motherless. What wonders the Open Gate has done for Ernvil the picture sufficiently attests.

Almost insurmountable difficulties have arisen in the way of receiving and treating pulmonary tubercular patients, owing to insufficient means for advertising to attract paying patients, and also for overcoming existing prejudice against the disease or mode of outdoor treatment. By continuing on the original lines the Association will be put to a loss it can little afford to sustain. However the above mentioned objections do not obtain to the same extent in the cases of children afflicted with chronic forms of tuberculosis such as hip or other bone disease, and truly they are all the most pitiable cases. If we can have the co-operation and assistance of friends and members we believe we can continue the Open Gate work primarily for the children in a way to gladden many hearts and at the same time build up in conjunction a home for fatherless and motherless children or others needing home care at very reasonable rates, but we can only do so by the hearty co-operation and with the assistance of our child lovers. We believe that those who have contributed to the founding of the Open Gate should have a voice in any necessary change of plan and earnestly request an expression of opinion as to the possibilities of the last mentioned plan, and what possible co-operation and assistance we could depend upon. Remember the Master said in the beginning of this work: "Whatsoever ye do for the least of these my little ones," so in reality it is only a change of detail instead of plan, if change is made. Suggestions from all interested will be appreciated and helpful.

TEMPLE ACTIVITIES AND NOTICES.

Mrs. Nathan Tanquary, of Denver, Colo., who is the mother of Miss Grace Tanquary of the Halcyon staff, is spending the holidays at the Centre.

* * * *

Brother George Leitch is also with us for the holidays. The helpful force and devotion of this brother is always appreciated by us, whether he is present among us or absent.

* * * *

Brother Geo. E. Bailey has opened a store at Oceano, with a small stock of musical instruments, including a piano. He hopes to make this locality a centre of his business.

* * * *

"Rhythm," "Esoteric Astrology," "Realization," and "Service" were the topics presented at the Sunday meetings at Headquarters during the past month.

* * * *

The topics presented by the Temple Builders at Hiawatha Hall during the past month were as follows: "Success and Failure," "Christmas," "Ben Hur," and "The Old Year."

* * * *

Numbers I to XXII of the Temple Teachings Open Series, in leaflet form, have been bound together in a durable paper cover, and will be furnished to members, postage paid, at 25 cents each. These are from June, 1901, to July, 1903.

* * * *

The loss of over six hundred mail bags in wrecks and the detention of mail owing to pressure of work at some of the large points of distribution of mail sent to or from us may account for any non-receipt of mail packages. We ask to be notified at once if members fail to receive acknowledgement of mail, after due time.

On Wednesday evening before Xmas the Temple Builders in flower, bird and animal guise presented their Nature play, "Birds, Flowers and Things." The greatest tribute that can be given the evening is summed up in the force of their Star Song, sung around the lighted Xmas tree, each child holding its own bright candle, lighted from the star above.

Shine, shine, bright glad star,
Into every heart today;

Banishing the clouds that mar,
Bringing peace and joy alway.

The evening closed with dancing and merry making.

On Xmas eve each Temple household within reach was surprised by a group of Builders caroling at the door.

* * * *

For Temple dues and Helping Hand contributions, make money orders payable to Mrs. J. W. Kent, Treasurer.

* * * *

For Membership Certificates and Investment Certificates in the Temple Home Association, and for all payments thereon, make money orders payable to The Temple Home Association.

* * * *

It is requested, that in all cases of changes in address, SPECIAL NOTICE (separate) be promptly sent to the Temple Scribe, by letter or postal card. If this direction is not carefully complied with, or if such changes are mentioned in any other method of correspondence, the desired result may not be secured.

TEMPLE SCRIBE.

THE MORNING STAR

(Now Enlarged)

A Monthly Journal of the Cosmic Philosophy or Sacred Science; being devoted to the diffusion of a Movement proper for ameliorating the present sad state of Humanity, whereby man can recover his ancient rights to Integral or Complete Immortality.

Sample copy, 10c.

Price, \$1.00 per Year

ADDRESS

PETER DAVIDSON,
LOUDSVILLE,
White Co., Ga.

HALCYON BEACH TRACT

One of the Most Attractive Beaches in the World

A limited number of lots in this tract are now offered for sale.

Because of the great demand for beach property on the California coast, no class of property increases so rapidly in value. No investment can be safer for those who have the money to spare. Size of lots on the Halcyon Tract are from 25 to 30 ft. front by 100 ft. deep. Prices vary from \$50 a lot to \$500, according to location, the lots near and on the water front being the most valuable.

TERMS: One-quarter down and \$5 a month. Deed given when final payment is made. 5 per cent. off for cash. Map of tract sent on application.

Address

THE TEMPLE HOME ASSOCIATION
Halcyon, California

BOOKS

	PRICE	
	Paper	Cloth
Altar in the Wilderness. ETHELBERT JOHNSON.....		.50
Ancient Wisdom. ANNIE BESANT.....		1.50
A Visit to a Gnanî. EDWARD CARPENTER.....		1.00
A Working Glossary (of Theosophical terms).....		.50
Basic Principle of Brotherhood, and } Evolutionary Waves } W. H. DOWER.....	.55	
Bhagavad Gita, The. W. Q. JUDGE. Leather.....		.75
Beacon Fires. B. S.....		.30
Brother of the Third Degree. W. L. GARVER.....		1.25
Brotherhood, Nature's Law. HARDING.....		.40
Dweller on Two Planets. PHYLAS.....		2.00
Esoteric Buddhism. A. P. SINNETT.....		1.25
Etidorhpa. JOHN URY LLOYD.....		1.50
Esoteric Christianity. ANNIE BESANT.....		1.50
In Memory of H. P. BLAVATSKY.....		.35
Jesus, the Last Great Initiate. EDOUARD SCHURE.....		1.25
Kabbalah Unveiled, The. (Translation).....		3.50
Key to Theosophy. BLAVATSKY. New Edition.....		2.25
Krishna and Orpheus, the Great Initiates of the East and West. EDOUARD SCHURE.....		1.25
Lao-Tsze's Book of the Simple Way. WALTER G. OLD.....		1.25
Lao-Tsze's Wu Wei. HENRI BOREL.....		1.00
Ladder Lessons for Beginners in New Thought. OLIVE VERNER RICH.....	.50	
Letters That Have Helped Me. JASPAR NIEMAND.....	I..... II.....	.50 .75
Life and Doctrine of Paracelsus. DR. FRANK HARTMANN.....		2.50
Light on the Path. M. C. New Edition.....	Leather, .75	.50
Light of Asia.....	Leather, \$1.00	.75
Louis Claude De St. Martin. A. E. WAITE.....		1.75
Magic, White and Black. HARTMANN.....		2.00
Mystic Masonry. J. D. BUCK, M. D.....		1.50
Ocean of Theosophy, The. W. Q. JUDGE.....	.50	.75
Perfect Way, The. ANNA B. KINGFORD.....		2.50
Pythagoras, and the Delphic Mysteries. EDOUARD SCHURE.....		1.50
Reincarnation. Revised Ed. E. D. WALKER.....	.75	1.50
Reincarnation in the New Testament. JAS. M. PRYSE.....	.35	.50
Scientific Corroborations of Theosophy. DR. A. MARQUES.....		.75
Secret Doctrine, The. 3 Vols. and Index. BLAVATSKY.....		12.50
Secret Doctrine. Vol. III. BLAVATSKY.....		4.00
Sermon on the Mount, The. JAS. M. PRYSE.....	.35	.60
Socialism in Brief. W. L. GARVER.....	.10	
Temple Artisan. Vols. III, IV, V, VI, VII, VIII. Half Leather. Es.....		1.50
The Mystic Hymns of Orpheus. THOMAS TAYLOR.....		1.50
The Occult World. A. P. SINNETT.....		1.25
Through the Gates of Gold. MARCEL COLLINS.....		.50
Voice of the Silence. BLAVATSKY.....	Leather, .75	.50
Music:		
Gitchie Manito, the Mighty.....	.40	
Rest. B. S.....	.25	
MANUALS:		
Death and After. ANNIE BESANT.....		.35
Man and His Bodies. ANNIE BESANT.....		.35
Reincarnation. ANNIE BESANT.....		.35
Seven Principles of Man. ANNIE BESANT.....		.35

All orders to be addressed to

THE HALCYON BOOK CONCERN,

Halcyon, California

Banishing the clouds that mar,
 Bringing peace and joy alway.
 The evening closed with dancing and merry making.
 On Xmas-eve each Temple household within reach was surprised by a group of Builders caroling at the door.

* * * * *

For Temple dues and Helping Hand contributions, make money orders payable to Mrs. J. W. Kent, Treasurer.

* * * * *

For Membership Certificates and Investment Certificates in the Temple Home Association, and for all payments thereon, make money orders payable to The Temple Home Association.

* * * * *

It is requested that in all cases of changes in address, SPECIAL NOTICE, separately, be promptly sent to the Temple Scribe, by letter or postal card. If this direction is not carefully complied with, or if such changes are mentioned in any other method of correspondence, the desired result may not be secured.

TEMPLE SCRIBE.

THE MORNING STAR

(Now Enlarged)

A Monthly Journal of the Cosmic Philosophy or Sacred Science; being devoted to the diffusion of a Movement proper for ameliorating the present sad state of Humanity, whereby man can recover his ancient rights to Integral or Complete Immortality.

Sample copy, 10c.

Price, \$1.00 per Year

ADDRESS

PETER DAVIDSON,

LOUDSVILLE,

White Co., Ga.

HALCYON BEACH TRACT

One of the Most Attractive Beaches in the World

A limited number of lots in this tract are now offered for sale.

Because of the great demand for beach property on the California coast, no class of property increases so rapidly in value. No investment can be safer for those who have the money to spare. Size of lots on the Halcyon Tract are from 25 to 30 ft. front by 100 ft. deep. Prices vary from \$50 a lot to \$500, according to location, the lots near and on the water front being the most valuable.

TERMS: One-quarter down and \$5 a month. Deed given when final payment is made. 5 per cent. off for cash. Map of tract sent on application.

Address

THE TEMPLE HOME ASSOCIATION

Halcyon, California

BOOKS

	PRICE	
	Paper	Cloth
Altar in the Wilderness. ETHELBERT JOHNSON.....		.50
Ancient Wisdom. ANNIE BESANT.....		1.50
A Visit to a Gnani. EDWARD CARPENTER.....		1.00
A Working Glossary (of Theosophical terms).....		.50
Basic Principle of Brotherhood, and } Evolutionary Waves { W. H. DOWER.....	.05	
Bhagavad Gita, The. W. Q. JUDGE. Leather.....		.75
Beacon Fires. B. S.....		.50
Brother of the Third Degree. W. L. GARVER.....		1.25
Brotherhood, Nature's Law. HARDING.....		.40
Dweller on Two Planets. PHYLOS.....		2.00
Esoteric Buddhism. A. P. SINNETT.....		1.25
Etidorhpa. JOHN URI LLOYD.....		1.50
Esoteric Christianity. ANNIE BESANT.....		1.50
In Memory of H. P. BLAVATSKY.....		.35
Jesus, the Last Great Initiate. EDOUARD SCHURE.....		1.25
Kabbalah Unveiled, The, (Translation).....		3.50
Key to Theosophy. BLAVATSKY. New Edition.....		2.25
Krishna and Orpheus, the Great Initiates of the East and West. EDOUARD SCHURE.....		1.25
Lao-Tsze's Book of the Simple Way. WALTER G. OLD.....		1.25
Lao-Tszes's Wu Wei. HENRI BOREL.....		1.00
Ladder Lessons for Beginners in New Thought. OLIVE VERNE RICH.....	.50	
Letters That Have Helped Me. JASPAR NIEMAND.....	I.....	.50
	II.....	.75
Life and Doctrine of Paracelsus. DR. FRANZ HARTMANN.....		2.50
Light on the Path. M. C. New Edition.....	Leather, .75	.50
Light of Asia.....	Leather, \$1.00	.75
Louis Claude De St. Martin. A. E. WAITE.....		1.75
Magic, White and Black. HARTMANN.....		2.00
Mystic Masonry. J. D. BUCK, M. D.....		1.50
Ocean of Theosophy, The. W. Q. JUDGE.....	.50	.75
Perfect Way, The. ANNA B. KINGSFORD.....		2.50
Pythagoras, and the Delphic Mysteries. EDOUARD SCHURE.....		1.50
Reincarnation. Revised Ed. E. D. WALKER.....	.75	1.50
Reincarnation in the New Testament. JAS. M. PRYSE.....	.35	.60
Scientific Corroborations of Theosophy. DR. A. MARQUES.....		.75
Secret Doctrine, The. 2 Vols. and Index. BLAVATSKY.....		12.50
Secret Doctrine. Vol. III. BLAVATSKY.....		5.00
Sermon on the Mount, The. JAS. M. PRYSE.....	.35	.60
Socialism in Brief. W. L. GARVER.....	.10	
Temple Artisan. Vols. III, IV, V, VI, VII, VIII. Half Leather. Ea.....		1.50
The Mystic Hymns of Orpheus. THOMAS TAYLOR.....		1.50
The Occult World. A. P. SINNETT.....		1.25
Through the Gates of Gold. MABEL COLLINS.....		.50
Voice of the Silence. BLAVATSKY.....	Leather, .75	.50
MUSIC:		
Gitchie Manito, the Mighty.....	.40	
Rest. B. S.....	.25	
MANUALS:		
Death and After. ANNIE BESANT.....		.35
Man and His Bodies. ANNIE BESANT.....		.35
Reincarnation. ANNIE BESANT.....		.35
Seven Principles of Man. ANNIE BESANT.....		.35

All orders to be addressed to

THE HALCYON BOOK CONCERN,

Halcyon, California